

Evangelical
SPICES,
OR,
THE INCENSE
of the GOSPEL.

Delivered
In a Sermon at Christ-Church
in OXFORD.

By John Wall Doctor in Divinity
of Christ-Church.

Cypr. de Stella & Magis.
*Caro Domini cremata passione incensio-
nis fragrantiam transmisit ad caelos.*

LONDON,
Printed by Miles Flesher for John Clarke,
and are to be sold at his shop under
St. Peters Church in Cornhill,

1627.

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1727.

TO THE RIGHT
HONOURABLE AND
truly noble George Lord Berkley,
personall safety with a Crowne of
Honour and Blessednesse upon
the ring and circle of choice
and eminent vertues.

Right Honourable:



HE men of the East
went towards Beth-
lem with Frankin-
cense, I come to your
Lordship in a qualified
manner, with a Ser-
mon of Incense: led (as it were) by the
Starre, and drawne by the influence of
your serenity and goodnesse. Though it
bee unworthy so great a patronage; yet
is it Hieroglyphicall, and may expresse
the

The Epistle Dedicatory.

the candid sweetnesse of your noble vertues: devoted to your Honour before your travell, but now voice of safety in your travell. It was burnt in the Temple you frequented so often when you lived at Athens, and it proceeds from that Church which is Columna veritatis, (in another sense) a pillar of truth to beare the indelible record of your observable graces, and to keepe a memoriall of those Heroicall endowments, which none can well say whether they ought more to honour, or to admire.

*Stories mention one that had the generall voice of the whole Senate, to be styled optimus, and that was Nafica a famous Romane: I finde the like consent here with many, touching the plausible goodnesse of your most Honourable disposition: whilst they are ready to bring you forth as Christ did Nathaniel with an [Ecce,] Ecce vere Israelita, ecce vere Nobilis, Behold an Israelite in deed, behold a noble Patrician in deed, in whom the nobility of minde strives
with*

The Epistle Dedicatory.

with nobility of kind in will not to be inferior. *Augustine* & *Augustine*, said a good Father of *Athanasius*, he was of so great and admirable vertue that none was able to come neere him, of so rare and courteous affability that any might come neere him. If your Lordship bee once named, the Elogie is verified, and *Athanasius* will be alive againe, if not (as his name imports) immortal in your Honour.

But I may not speak truth at all times without prejudice, though I have long beene an eye witnesse of the choise elegancies and noble practices of your life and conversation, lest my sweet Odours seeme like those precious balmes which the Prophet so much deprecates. Perseverently and be mounted in the Chariots of *Israel*, upon the wheeles and wings of righteousness and glory: there is nothing so potent to magnifie the name, or extend the blood of greatest Potentates with perpetuity of succession, as the duell of *Jacob* that wrestled with an Angell, or the perambulation of *Enoch*, that

The Epistle Dedicatory.

did both walke and talke with God, in the motions of his heart, and deuotions of his spirit. To dilate here were to forget the nature, as well as the measure of an Epistle: and yet I know my bumpinguescit oratio, (as Saint Hierome writes to Damasus) my words spread and grow fast with the mention of your ample goodnesse. But I will not trouble you with these remembrances, since your vnderbreast is a counsell-table and full Library of understanding thoughts, and discretions. If the Honourable robe of your favourable protection may fall upon the naked truth of this new-borne Tract, as sometimes the mantle of Eliah did upon Elizeus, when he was waisted into heaven, it shall be unto mee both a rejoycing and an ornament: for whether I write or lay up my pen in silence, I keepe the image of your vertue engrauen in me, and truly honour that imperative worth, which commands love and obseruance in all that come within the Sphere of your light, and resplendency of your good.

The Epistle Dedicatory.

goodnesse. Meane while, my sheafe makes obeysance to the sheafe of Ioseph, who is likened to a flourishing bough, and beareth increase in his very name: I pray God the power thereof may be conspicuous in your Lordship, by the glorious encrease, and illustrious amplification of your name and family: and let the extinction of either be Vtopian, like the sepulcher of Moses, which never was heard of yet by any. But why doe I mention the name of Ioseph? there is a blessing in your owne: and Berek-elie in the sacred Tongue is Dei benedictio, that is your name, and my desire is, it may be your portion: at least your viaticum and conduct whilst you are abroad. This Incense shall ever be ready for you, that of my Sermon aspires to you not from an Angels hand, but from a servants hand.

That wisheth all safety
and felicity cumu-
late on your LPP.

John Wall.

THE INCENSE OF THE GOSPELL.

APOCAL. 8. 4.

*The smoake of the odours with the
prayers of the Saints went up before God
from the Angels hand.*



*S Rahel and Leah
build the house of
Israel; so doth In-
struction and Praier
build the Church
of Christ.*

Instruction di-
rects Prayer, that it may be aright;
Prayer helps Instruction, that it may
be

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be profitable. If we reade God talke
with us if we pray we talke with God:
both conspire to make the dialogue
perfect, and the conference mutuall.
Therefore doe the *Elders* come before
the Lambe with *Harps* and *Violls* in
their hands; sounding harps, golden
violls; pleasant harps, fragrant violls;
violls full of odours, harps full of mu-
sicke and harmonies Euangelicall. Had
any Prophet in this his vision scene
Trumpets and no Odours, or Odours
and no Trumpets, we might imagine
the two acts of religious worship had
beene separable. But the Trumpets
which are the voice, the glorious, and
thundring voice of the Gospel of
Christ, and the doctrine of saluation;
the Odours, which are the prayers, the
zealous and fervent prayers of devout
men and Catholique Beleevers, are so
joyned in the Prophets Revelation, as
they ought to be in the practice of the
Church. In the linke and union of
twins, so amiable and gracions, I doe

not

The Iuence of the Gospel.

not say that any hath chosen the better part, for they are most interchangeably mingled. And if yee marke the order, the Trumpets are given to the Angels before the Odours, that hee that prayeth, might not despise him that prophesieth: but the odours are burnt ere ever the Trumpets are sounded, that he that prophesieth might not be exalted against him that prayeth. Both have resemblance to those two Disciples, that ran together. *Iohn* came first to the place wher his master lay, but was not first in. *Peter* went in to the place where his Master lay, but came not first. In like manner Prophecie shewes us the way to heaven, that wee may come first, to the knowledge of God, and the righteousness of his Kingdome; but Prayer opens the gate of heaven, that wee may enter the joy of our Master, and the felicitie of his chosen: that cometh first there, this gets first in: that drawes towards the Courts of God, this leads to the sight of

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of God, that we may stand before him; in the light of his countenance, and the glory of his presence: agreeable with the text *driven in*.

The smoake of the odours, with the prayers of the Saints, went up before God from the Angels hand.

I might compare my Text to the mountaines of *Beiber*, where the Lord disports himselfe as a young Hart, or a pleasant Roe, among the spices. But indeed they are a violl of gold, & containe the prayers of the Saints. Where first I note their representation and similitude: They are as *The smoake of odours. The smoake of the odours with the prayers of the Saints.*

Secondly, their presentation and acceptance. They are exhibited by an Angell. [*Went up before God from the Angels hand.*]

In the Representation which is parabolicall, yee have *odorem Libani*, the favour of *Lebanon*, even the wonderfull sweetnes of pietie and devotion.

The

The smoake of the odours with the prayers of the Saints.

In the Presentation which is Angelicall, yee have *praesidium Christi*, the honour of Christ, and the wonderfull power of his mediation and intercession. [*Went up before God from the Angels hand.*]

There be some cause a smoake, and that a great one, but it is with their sinnes, and not with their prayers, that is impious: there be others send forth prayers, and that in bead-rolls, but they goe up before Images, but not before the Lord, and that is idolatrous: there be many direct their prayers unto God, but it is by our Lady or some deified Creature, not by *Christ* the holy *Angell*, that is superstitious: onely this of *Iohn* is a sure rule and most infallible direction, *The smoake of the odours, with the prayers of the Saints, went up before God, from the Angels hand.*

I have now ledd you to the top of
this

this aromaticall Hill, and disclosed the receipt of my golden Violl, would God I might find that in Church, which the Prophet notes to be in heaven, immediately before the Text, and that is silence, and devotion. *ixvi.*

to day There was silence in heaven for the space of halfe an houre. The hope of this puts mee on to the dispersion and scattering of these mysticall odors, and so I beginne with the Representation. *Aveſen o regnos.* The smoake of the odours, with the prayers of the Saints.

Before the Tabernacle there was an Altar of sacrifice; within the Tabernacle an Altar of perfume: the one for the immolation of beasts, the other for the burning of Incense. Though God want neither, yet did he injoyne both, that hee might be honoured of men, and glorified of his creatures. The end whereof in the judgment of *Aguinas* is threefold, Pardon of sinne, Adoption of grace, Fruition of glory. But the date of these things is long
since

since expired, and they have all received their confirmation from that everlasting Pasſeover, who was *Hostia & Holocaustum* (as the Schooles speak) the burnt offering, and the great burnt offering, the Peace-offering, and the offering for sinne; purgative, and conciliatorie, of mercie and redemption, and having given himselfe (as the Apostle notes) *ωσπερ θυσιαν* a full, and perfect sacrifice, oblation, satisfaction, expiation, for the sinnes of the whole world, did offer *prayers and requests with strong cries and teares upon the Crosse, to him that was able to save him from death. Heb. 5. 9.* What then doth God require of us, but truth in the inward parts; and that I may speak in the language of *Chrysologus, Vitam non mortem, fidem non sanguinem*, life in stead of death, faith in stead of blood, vowes in stead of gifts, Almes in stead of entralls, and the bowells of mercie before the bowells of any creature: not the dead heart of a bleeding

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ding sacrifice, but the living sacrifice of a bleeding heart. *Sacrifices and oblations wouldest thou not, a body hast thou ordained.* Sacrifices and oblations wouldest thou not, a soule hast thou ordained, soule and body, flesh and spirit to be a living sacrifice unto thee; bodies mortified, soules humbled with contrition and repentance. The calves of humilitie and obedience, the lambs of puritie and holinesse, the beeves of service and painfulnessse, the doves of simplicitie and meeknesse; for bread, knowledge; for wine, penitence; for salt, discretion; for the fat of rammes, the sweetnesste of devotion; for the washings, and purifyings, and the outward ceremonies of visible aspersions, *εξουχια αιματος*, the sprinkling of that blood, which left the channels of our Saviours flesh, and was poured forth as water, but now runnes in the veines of his mysticall body, as rivers in the midst of Paradise, and gives life to every member. So that wee may cry

in

in the voyce of Irenæus, *Sacrificia in Ecclesia, sed species immutata*. There be oblations in the Church, and oblations in the Synagogue; lewish sacrifices, Christian sacrifices; theirs corporall, ours spirituall; theirs from the hand, ours from the heart. They sacrifice beasts, we crucifie the whole body of sinne, and mortifie the carnalitie of our affections. They burne incense, we send forth odours, but it is with our prayers, and from our prayers, (as the Text is diversly read by diverse expositors.) *These odours are our prayers; our prayers as these odours*; and if one Chapter may be the comment of another, *Iohn* cleares that in the fift and the eighth of the *Apocal*: which in the eighth and the fourth of this place hee leaves ambiguous, not by way of conjunction, but in the direct termes of a natural prædication, *Odores sunt preces; The odours of the Violls are the prayers of the Saints*. Nay, we are *odor Christi*, the favour of Christ unto God; but it

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is in the strength and vertue of our petitions, with our prayers and from our prayers, they cause the smell and vapour sweetly into most gracious and pleasing exhalations. Whereupon saith *David*, *Let my prayer goe up before thee as incense, and the lifting up of my hands as an evening sacrifice.* For I am of opinion with *Saint Austin*, that euerie man hath an Altar in his brest, *aut Deo aut aduersario*, eyther for God or for the devill. If it burne with pride or envie, it is the devills Altar: if it burne with love and pietie, it is Gods Altar, where the cries, and the teares, and the sighes, and the groanes, & the supplications, and the prayers, of his elect children are most graciously received as the smoake of Incense. What then is Incense but the confectiō of many Spices, and what is Prayer, but the composition of many graces. Let *Moses* tell you the ingredients of the one, as they are numbred in the booke of *Exodus*. Faith and Charitie, Devotion

tion and Humilitie, compound the other, and make it holy. Incense goes up and flyeth as the sparkes towards heaven: and doth not prayer ascend and pierce the clouds, that wee may obaine a blessing? Incense fills the ayre, and takes away the annoyance of sordid filth and cadaverous putrefactions: and doth not prayer fill the house of God, and take away the greivoulency of those wounds, which in the phrase of *David stinke* and are *abominable*?

Incense is most fragrant when it is broken; and is not prayer most acceptable, when it proceeds from a contrite spirit? Incense doth not smell unlesse ye burn it, and must not prayer be cast into the fire, before it give a smell, whether it bee fire of trouble and persecution, or the fire of charity and devotion: sure I am it is like that which *Prometheus* tooke from heaven, celestiall and divine, the love of God, and fire of his Spirit, whereof Christ

Spake, *Veni ignem mittere*; I came to
 send fire upon the earth. Thus must
 our prayers bee zealous and fervent,
 before they can be elevate, and ascen-
 dent. ² Levitic is a second quality,
 wrought by heat, and warmth, as we
 see in the disposition of the Elements,
 neither doth the text say *ascendit odor*,
 but, *ascendit fumus*, it is not the odour,
 but the smoake of the odour that goes
 up, that our hearts may be as the Dis-
 ciples, burning within us, and our
 tongues as the Apostles, smoaking
 without us, whilst every one labours
 to be transformed with the Spouse, in
fumi virgulam, into a rod of smoake,
 that goes up from the wilderness: it
 is fit our conference with God, should
 be like his with us; he spake to us in
 fire and smoake, when hee gave the
 Law; wee must speake to him in fire
 and smoake, as often as we pray: the
 fire of love, the smoake of our devo-
 tions. Tepiditie is more tollerable in
 things naturall, then in things spiri-
 tuall:

tuall: And though many be received of God by outward conformity, as hopefull beleivers, this Laodicean temper will make him vomit them up as loathsome deceivers. Neither will any fire serve turne: strange fire was the ruine of *Nadab* and *Abihu*, beware then of wrath, and malice, and hatred, and contention, and the immoderate desire of filthy lucre, these are strange fires, *ad perditionem usque gemina eradicantes*, that burne to destruction, and root forth our increase, *Iob* 31. or to use the phrase of the Prophet, *carbones desolatory*, wasting coales, smoaking fire brands of miserie and desolation, that devoure all that is good, as well the Priest as the sacrifice, the Temple with the Altar. I never reade that *Aaron* burnt incense, but hee tooke the fire of the Altar, and if ever wee meane to present God with the incense of our prayers, wee must imitate the *Seraphins*, and take coales from the altar, the al-

tar of our crucified Head, the altar of our crucified members: the remembrance of his death, the merit of his obedience, the sweat and agonie of his meritorious passion and bitter sufferings. O the *Vestall* fire of that burning *Crosse*, how doth it fume and *smoake* before the Lord continually! whilst his flesh withers, and his bones are consumed, and his soule melts, and his strength is dried up like a potsherd: there be the coales of love and charitie, grace and mercie, righteousness and pittie, that must enflame our hearts, and purge our tongues, and kindle our devotion, and sanctifie our prayers, and make the *smoake* thereof reake and breake as the sacrifice of *Noah*, into a savour of rest, and pleasant sweetnesse: for they are the *prayers* of the *Saints* that have this semblance, and doe smell,

Vt Cosmi soleant alablastra fociq, deorū:

They onely are as the Camels of the Ishmaelites laden with spicery and myrrh,

myrrh, and balme in the way to Egypt.
Let the Schoole of *Aristippus* heare
this, and store themselves with pow-
ders; let the daughters of *Capua* learn
this, and bury themselves with odours:
O that we tooke so much care to pow-
der the inward man with the sacred
dust of these mysticall altars, as some
doe the outward man with the dust of
Merchants, the choice perfumes of
sumptuous and unctuous delibutions.
Alas, my brethren, will yee needs
make your selves coarces before your
time, by the vaine excesse of aroma-
ticall embalmings! what is the pow-
der and the Pomander but the sordid
excrements of inferiour creatures, in
it selfe excrement, to others decre-
ment, more agreeable with the dead,
then with the living, with the coffin
then with the cabbins! I would not
have men like Beetles, that abandon
odours; there is a moderate use of all
Gods creatures, which to decline is
not civill, but Cynicall: and Christ

told the Disciples when *Mary* poured forth her costly ointment, that she had wrought a good worke upon him. It grieues me onely that we should labour more to please our selves then ever we doe our Maker; and yet wee are never without a smoake. if not a suffocation and stifling of vertue and goodnesse, whilst so many exhaust themselves in fruitlesse vanities. *Fumi-venduli fumi-penduli & omnia vertunt — in fumum & cineres*: their belly is their god, their glory is their shame, their Cooke is their Priest, their larder is their Temple, their wine is their spirit, their stomach is their altar, their dishes are their graces, their fulnesse and their belchings are their knowledge and their propheties,

Wee have a smoake goes up from the desperate malefactor, but it is a smoake of cruell revenge and bloody massacres: wee have a smoake that goes up from the cursed blasphemer, but it is a smok of horrible perjuries, and

and direfull imprecations: we have a smoake that goes up from the lascivious wanton, but it is a smoake of melting pleasures, and consuming dissolutions: we have a smoake goes up from the voluptuous Epicure, but it is the smoake and nidor of superfluous excesses, and eructant comestations: there is a smoake that goes up from every person that offends, for iniquity is as a smoake, and it were well it would vanish with the smoake, but this smoake goes up, and brings another downe, the smoake of pleasure, and transgression, the smoake of displeasure and confusion; if we smoake God with the offence of our sinnes, he will smoake us with the plagues of his Iustice.

Let him touch the mountaines, and they shall smoake. What then shall become of those silly wormes, that creep under and say to the mountaines, Cover us, and to the hills, Fall upon us. Alas, they are a broken reed, doe

doe not hurt them; they are smoaking
flaxe, doe not quench them. I would
to God that bottomlesse pit were not
open, and did not send forth a smoake
of Locusts and Scorpions, false tea-
chers, Pseudapostolicke deceivers, that
darken the ayre, obscure the Sunne,
the light of truth, and brightnesse of
the Gospel, with the devillish practices
of their fuliginous and caliginous ma-
chinations. I feare there be too many
that run after them, and set more by
their smoake then our fire. The Lord
grant that they may returne, at least
escape the wrath to come, and not be
subject to that heaueie condemnation,
*the smoake of their torment goeth up be-
fore the Lord for ever.* Sweet Iesu
draw them with the favour of thy
ointments, the smell of thy blood, the
sent of thy flowers, the pleasures of
thy Vine, the sweetnes of thy odours,
the cords of thy love, the beauty of thy
holinesse, the power of thy word, the
vertue of thy graces, the pillar of thy
smoake,

smoake, and the smoake of thy prayers which thou didst send up for mercy & release, when the *censer* of thy flesh was all on fire, and that precious alabaster of thy sacred body was emptied of its treasure: well may they have prayers, and orisons, mattens and masses, and that at times appointed, and houres canonically, they are not *prayers of Saints*, but *prayers unto Saints*, and therefore doe not ascend and goe up before the Lord: which is my second Collect, namely, the Presentation and acceptance, and presents it selfe to your acceptance in these words, *Went up before the Lord from the Angels hand.*

The mother of *Augustus* being with child, dreamed that her wombe spred over the earth, & her bowels reached unto heaven: But it is true of *Hierusalem* the mother of us all, when shee is full of the spirit, and ready to be delivered of prayers & supplications, her wombe opens, and her bowels reach unto heaven, her children shoot up,
and

and the desires of her soule goe up before the Lord from the Angels hand.

They goe up, as prayers, they goe up before the Lord, as *the prayers of the Saints*; they goe up, there is their motion, and divine progresse; they goe up before the Lord, there is their *ubication*, and glorious presence; their motion ascendent, their *ubication* transcendent, *ἐννομιον* *Dei* saith the Text, they are not ashamed to looke God in the face, and put him beside the question which hee made to our father in the Garden, *Adam ubi es? Adam* where art thou, and where is thy posteritie? for what are prayers but devout ejaculations, and pious liftings of the heart and soule to him that ruleth in the heavens, sent by the Spirit, presented by the Sonne, to him that lives for ever, and sits upon a throne. Let me not part that which cleaves together, the ascent is not reall but metaphoricall, and imports grace and favour with the Lord, much like that in the Acts, *Ascenderunt*

cleemo-

elemosyna, Thine almes are gone up before mee : which *S. Austin* hits very well, *Ascendit oratio, descendit gratia*, The exhalation of piete, resolves in a distillation of mercie. And the ascent of prayer, is a descent of favour to the Saints. Whether *prayers*, or *supplications*, or *requests*, or *gratulations*, as the *Apostle* hath distinguished, they force heaven, and wrestle with God as *Iacob* with the Angel, they lay violent hands upon the Lord, and will not let him goe except he blesse us : and therefore Satan cannot endyre to heare of prayer, he loves it as he loves holy water, it is his rack, his purgatorie, and (if I may so speake) his very hell. He tempts us by the weaknesse of our flesh, we torment him by the strength of our prayers. Give me leave to refresh you with the Story of *S. Dominicke*, who meeting with the Devill in the likenesse of a Fryer, — *Non longa est fabula*, — brought him into the severall places of his Covent. First, into the Dormitory where

where they slept; then he asketh what he useth to doe there. Here (saith the Devill) I tempt them to sleepe long, and to overmuch idlenesse. Afterward into the Refectory where they dined. Here (saith the Devill) I tempt them to gluttony and intemperate feeding. At length into the Locutory where they discoursed. Here (saith the Devil) I tempt them to confusion of language and discord of opinion. But when hee came to the Chappel doore, he would by no meanes enter, for (saith he) this is a cursed place, and whatsoever I get elsewhere, I lose here. I stand not upon the evidence of these fabulous relations, onely (as S. *Austin* speaks) *ad salutem valeat*, let us make some benefit of it, and observe that prayer prevaileth much with God, and much against the Adversary; it makes our peace, and drives away our accuser: being as *Nissen* writes *ὁ θαντοῦ ἐν τῷ ὄντι*, a shield to the wayfaring, a sword to the warrefaring, a guard to him that lyeth asleep, and

and a fortresse to him that standeth upon his guard. Yet is it not alike with *Cain* and *Abel*. Wee know (saith the Evangelist) *that God doth not heare sinners*. The cry of their sinnes drownes the cry of their prayers, nay their prayer is turned into sinne, and proves abominable. Well may they be heard as the *Publican* was in the dejection of spirit, and the remorse of conscience: for God can distinguish betweene the fault and the person. They shall never be heard in the cōtumacy of their hart and malignitie of their inventions. For there be two things, that shut the eares of God from our prayers: the first impietie and wickednes, therefore *Samuel* was not heard when he praied for *Saul*; The second blindnes and ignorance, that wee may see what a good *Mother* shee is to devotion, and therefore the sonnes of *Zebede* were discharged, with a *nescitis quid rogatis*, ye know not what yee aske. Onely the prayers of the righteous are very powerful

erful, wel known to that bloody tyrant *Maximianus*, who feeling the plague of Gods judgments in his bowells, when he was troubled with a Fistula and the fretting rottenesse of a most incurable vicer, set open the Churches of the Christians, and gave them libertie of divine service, with strait command to pray for the safetie of the Emperor as *Eusebius* writeth in the ninth booke and eighteenth chapter of his Ecclesiasticall storie. Let *Moses* pray the Rockes shall gush forth water, and it shall raine quails upon them in the wildernes. Let *Elijah* pray, the bottles of heaven shall be opened, and the clouds shall droppe in great abundance. Let *Jonah* pray the sea-monster shall bee his refuge, and the bellie of the whale a tabernacle of safetie. Let *Hezekiah* pray, *Zenacherb* shall bee murdered by his owne Children and 185000 of his enemies shall bee slaine in one night, by the sword of an Angell. Yet if this euer hold why did the Lord

Lord heare the Devill and not the
Apostle: Satan prayed that he might
tempt *Iob*, that was granted; *Paul* that
he might escape the buffetings of Sa-
tan, that was not granted, *propter aug-*
mentum gratia (say the schooles) that
his faith might increase, and his com-
forts might abound: So that if God
doe not heare to our desire and expec-
tation, he will heare to our glorie and
salvation: If he doe not graunt us that
which is most sought, he will graunt
us that which is most fit: If he doe not
give us earth, he will give us heaven.
(as *S. Austin* upon the 85 Psalme doth
state the question.) Thus are Christi-
ans like unto patients when they are
desperatly sick, their friends give them
whatsoever they will have: But when
there is hope of life, they denie many
things which may doe them hurt.

Strive we then to conforme our will
to Gods pleasure, lest our condition be
like that of *Esau*, who found no place for

repentance, though hee sought it with teares. For if our desires be earthly and carnall, God will scarce heare us, if he do his Sonne. Christ prayed in behalfe of Peter, that his faith might bee strengthened, and then he was heard; in behalfe of his enemies, that their finnes might bee forgiven, and then hee was heard: but when he came to speake for himselfe, with a *transcat calix*, Let this cup passe, the cup did not passe; but his words did passe: for they were not after the will of God, but after the will of man, a wish more then a will, *non voluntas, sed velleitas*, saith that *Angelicall Doctor*, not an absolute and perfect desire of his reasonable soule, but a naturall and imperfect motion of his troubled flesh, arising from the weaknessesse of humane frailty. Else Christ had beene surely heard; for it is he that makes our prayers to ascend, and have a gracious audience in the Court and pallace of that heavenly Kingdome.

in

What manner of men ought wee to be then during the time of prayer, in all humilitie and religious observance? Doe our prayers ascend and goe before the Lord? Doe they come into his sight, and bring us into his presence in the company of innumerable *Angells*, where thousand thousands stand before him, and ten thousand thousands minister unto him, in the congregation of the first borne, whose names are written in heaven, amidst the spirits of just and perfect men? Are they *δὲ ὁμοῖα*, and *ἀόρατα δυνάμει*, (as *Nissen* and *Clemens* doe agree) the onely meanes of conversation, and contemplation? whereby wee converse with God and contemplate the brightnes of his invisible glorie? where is our horror and confusion, why doe wee not shake, and tremble, at the commencing of our petitions. How is it that our soules are not prostrate, and our bodies cast downe, at the footestool of

his Majesty, in the submiss worship of devout confessions, & procumbēt adorations? I blush to mention the strange oscitancy of many in the sanctuarie, the rude postures, careless gestures of men not well disciplined, that sleepe and dreame amidst our solemn invocations. Verelie God was in the place, and they knew it not, else would they comport themselves in a more decent and comelie maner. It is said of Christ that he was heard *propter reverentiam*, for the reverent dutifulnes of his filial obedience: and doe these men thinke to be heard for the irreverent stoutnes, and inflexible stiffnes, of their Elephantine service & despised humilitie? I never find that *Iohn* bequeathed his priviledge to any, indeed he leaned upon our Saviours brest, but it was at supper not at prayer, for he was *αγαπητός μαθητής*, the beloved Disciple; but we are inferior servants, and must hold a further distance, at least observe
a de-

a decorum in so roiall, and divine a
presence. *Multa opus vigilantia*
(saith *Bernard*) wee had neede to
bee carefull, and circumspect in the
whole course of our lives, but chief-
ly in our prayers. For the eyes of
God are upon his servants, at all
times, and in all places: but chiefly
at their prayers. Then he lookes up-
on them with the eye of mercie,
and compassion, or rather on his
Sonne in whom alone he is well
pleased. For hee is our grand pa-
tron, and *Master of requests* that
must receive our petitions, and ex-
hibit them to the father that so they
may passe (as it were) from *the An-
gells hand*.

Though Christ bee higher then
Angels, Lord over them, and Prince
among them, whom all the *Angells*
of God doe worship and adore: yet
may he be termed an *Angell*, but it
is *αγγελος*, the *Angell*, *Angelus*

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federis, intelligentia intelligentiarū.
 The Angell of the covenant, the
 Angell of the great Councell and
 high Parliament, the Court of hea-
 ven: For he is the Legat, and Nun-
 tio of his father, and because he was
 sent from heaven to earth, from
 God to man, that he might negoti-
 ate and transact his worke, his great
 work, was termed *Shiloh*, which is
 by exposition sent, or (if you
 meane to render it with my text) a
 messenger and an *Angell*; Yet lest
 any should ascribe too much to the
 Angells, it is not *de manu Angelo-*
rum, from the hand of the Angells,
 but *de manu Angeli*, from the *An-*
gells hand: nor *de Angelo*, from the
 Angell, but *de manu Angeli*, from
 the hand of the *Angell*, for this is
 an *Angel* of flesh, as well as of spirit:
 and therfore none but Christ, the
 word incarnate, *flesh of our flesh and*
bone of our bone, the mediator of
 God

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God and man, the man *Christ Iesus.*

What then, is there no roome for *Saints* or *Angels* in this imployment? least of all will they bee *Advocates* and *Clients* too? Why doe they implore help, if they can give it? They are the prayers of the *Saints*, that desire help, and goe up before the Lord from the *Angels* hand. Yet may wee say with *Moses*, *Hi sunt dii tui, ô Israel*, These are thy gods ô *Israel*. These are thy gods ô *Rome*. They goe before thee, and thou dost stand, and bow, and kneele, and lye before them in blind and foolish superstition. But wee have an *Advocate* with the Father, *Iesus Christ* the righteous.

*Non tali auxilio nec defensoribus
istis,*

Tempus eget——

He is the expiation of our sins,

C 4

the

the presenter of our suits, by him we offer the sacrifice of praise, the fruit of our lips, the incense of our prayers, the devotion of our spirits: if there bee any vertue, any graciousnesse in us, it is from *Jacobs* hand, the *Angels* hand, the smell of his garments, the savour of his righteousnesse, whose smell is like the smell of a field which God hath blest.

When *Augustus* spared *Alexandria*, and hearkned to the cry of the inhabitants, he gave three severall reasons: First, the beauty and magnificence of the City, it was very great: Secondly, the honour and majesty of the builder, it was *Alexander* the great: but the last and chiefest was the love he bore to his friend *Arius*. Though God have respect unto man for the beauty of his image, as he is the glory of his creatures, for the excellency of his Maker,

Maker, as hee is the workmanship of God; yet the greatest reason is the love and favour he beareth to his Sonne *Christ Iesus*. If once hee looke upon his side, his wounds, his feet, his nailes, or the hand in my Text, stretcht on the Crosse, and reacht towards heaven, hee is presently overcome, and beginnes to cancell the hand-writing that is against us. So that I may well urge subscription to that of learned *Austin*, *Non sumus Petriani, sed Christiani*: Wee are not the clients of *Peter*, nor yet of *Paul*, but the humble servants of our blessed Lord and Saviour *Iesus Christ*. O the *Angell*, the good *Angell*, would God I might see thy face, would God I might kisse thy hand. ὄργανον ὄργανον. the instrument of instruments, that workes miracles, obtaines victories, erects earth, inclines heaven, and is most active and powerfull to salva-

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salvation. Thy hands drop myrrh,
 pure myrrh, thy fingers droppe
 blood, pure blood; can the Lord
 behold the wounds thereof, and
 not consider our prayers? can the
 Lord behold the scarres thereof
 and not grant our petitions! It
 was the speech of *Biron* in his di-
 stress, *Though I say nothing, the*
wounds I beare will speake for mee.
 And though wee bee silent, the
 wounds hee beares will speake for
 us. The least *snoake* of a sigh or a
 groane must needs *goe up*, and bee
 taken well from the *Angels hand*.
 For (as *Ambrose* speakes) *Facies*
Domini illuminatio mentis, manus
Domini plenitudo bonitatis: The
 face of God is the light of know-
 ledge, the eyes of God the bright-
 nesse of understanding, the eares of
 God the facility of patience, the
 feet of God the stability of judge-
 ment, but the hands of God are the
 riches

riches and fulnesse of mercy and of goodnesse. Indeed the hands of *Moses* beganne to waxe heavie and *Hur* and *Aaron* supported them and put a stone under them: but the hands of *Christ* are firme and steddy, the corner-stone beares them up, and they are never wearie: For he is our High Priest, and as it was said of a *Persian King*, *Verè longimanus*, that doth spanne the heavens, and measure the earth in his fist, compasse the prayers of his Church, and write them in the palmes of his hands. Is the hand of God weakned, or the arme of God shortned? yea rather stretched forth daily, that hee may incircle and inroule the whole catalogue of our petitions: whilst all the Saints in heaven and earth make it their greatest honour and chiefest securitie to kisse the Sonne, and embrace the hand of this *Angell*; to kneele

kneele downe before Christ, and to
preferre their supplications to the
blessed acceptance of his gracious
favour, and propitious intercessi-
ons, crying in the language of the
Poet, and the assurance of the
Spirit,

*Pars mihi pariter erit dextram teti-
gisse——*

For if the Lord promise to grant
whatsoever wee aske in his name,
how shall hee melt at the presence
of his Sonne? when he shall stand
before him with the brest-plate of
righteousnesse, for that of *Aaron*;
with the ointment of holinesse, for
that of the Law; with the crowne,
and the miter, and the golden plate,
and the precious stones of his ever-
lasting power and soveraigne divi-
nity, for those glorious ornaments
of *Leviticall* ceremonies? when he
shall

shall take our prayers and mingle them with his owne, and bring the fire of his Crosse and kindle them all together, and make a sweet perfume, not onely toward the vaile of the Temple, but through the vaile of the Tabernacle, that *Holy of Holies* and heaven of heavens; and all this with earnest cries and most indefatigable perseverance, in sighes and groanes that are unspeakable; then shall the Lord forsake the Tabernacle of his wrath, and fly as a Bee that is chased with smoake: that wee may come and gather the sweet honic of mercie, and forgiveness, from the *Angells* mouth, and from the *Angells* hand, even *Iesus of Nazareth* which signifieth a flower, the flower of the garden, and the flower of sweetnesse incomprehensible. For he it is that is *Mediator electionis*, and *Mediator redemptionis*, the Mediatour of
lection,

election and conservation to the *Angells*, the Mediator of redemption and instauration to us that are his creatures, whether in respect of one nature, or in respect of both, is a worke of the Schooles, and requires more sand then I have to spend. Let me onely lay this *axiomaticall theoreme* as a ground, that all the workes of *Christ*, as Mediator, are ~~Sacrosanct~~ divinely humane, and humanely divine : whether he taught the Church, or wrought miracles, whether hee endured the crosse, and despised the shame, whether hee bee exalted upon a throne, and present our supplications to the Father ; it concernes us more to repaire to him, then to enquire the manner of his proceeding. And therefore let us cleanse our violls, and provide our odours, purifie our hearts, and make ready our prayers, and lay them frankly
upon

upon our Saviours Crosse.

If *Leonidas* bid us stay as hee did *Alexander*, till wee are Lords of the Country where the Spices grow, wee may answer, Wee dwell in the midst of them, and are so already. The Church of God as the mountaines of *Arabia*, abounds with the treasure of *Sabeau* marchandize, there is Camphire, and Cinnamon, and Spicknard, and Calamus, and all the Trees of Incense.

And that I may come a little neerer home. The place wee enjoy (praised be God, and let the name of his glorious Majestie bee ever blessed) the place I say wee enjoy, as the South Countrey, doth abound with Myrrh, and Aloes; and the chiefest Spices.

Every Chappell as a Garden enclosed, every Temple as an Orchard of Pomegranates. So that we have

have nothing to doe, but to come, and gather, and bring, and carry into the *Angels hand*. O the gracious smell and wonderfull sweetnesse of divine *Litanies*, and publike services: Who is able to conceive the unspeakable delight of these sacred and heavenly evaporations. They are none other then the breath of God, and the emissions of *Paradise*. When the Organs are blowne, and the Cymballs make a noyse; when the voices are heard, and the whole Quire of Prophets and religious men doth fill the ayre, with the loud cryes, and vocall symphonies of devout and patheticall invocations: then doe the Spices flow, and the *Odours* are burnt, and *the smoake of our Incense goes up before the Lord from the Angels hand*.

Muleasses King of *Tunis* being deprived of his Kingdome, lived an exile: but was knowne by the
suaveo-

suaveolencie of his garments, and the sweet Odours hee ever carryed with him. We are all strangers, and aliens, deprived of our glorie, and cast forth of Paradise: if ever wee meane to renew our acquaintance with God, wee must keepe our Odours, and not leave our prayers: ~~eye~~ and ~~eye~~ (as Clemens writes) the moist ointments of teares and compunction, the dry powders of humilitie and devotion.

Though I might tell yee of *Christ* that watcht all night at prayer, and of a noble *Generall* that spent halfe the night in the temple, his gaudetee and headpeece lying by him, and of a *Saxon King* that bestowed the third part of the day naturall at his devotions, together with many religious men, and pious confecti-ners that have imployed the whole course of their life in making of these perfumes, I shall onely be-

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seech

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speech with the *Apostle* that ye pray continually. There be some things that delight more in the action, then in transaction, when they are a doing, then when they are done: whereupon saith learned heathen *Seneca*, *Incundius est pingere, quam pinxisse*, a good Painter takes more pleasure in the exercise of his worke, and in the laying of his colours, then in the fairest peece when it is compleat and finisht. Of this sort is prayer, and therefore *Paul* doth not say reade continually, or sing continually, but pray continually, let it be your evening sacrifice, and your morning sacrifice, whilst your hands are like Gods hands, *omni die expansa*, stretcht forth all the day long, his in pittie, yours in pietie; his to invite, yours to intreat; his to receive, yours to be received. O how well doth it become us that live in the midst of Sion, in a time

time of publique Fast, in Vespers of most blessed Inaugurations, whilst our Nobles stand in the gate, and the Princes of our Tribes goe up to *Hierusalem*, and our Iudges take sweet counsell, and the Sentinells of Church and State, advise with God and the oracles of his Spirit: to make prayers and intercessions for all men, for Kings and such as have power over us, that wee may live a quiet and peaceable life, in all godlinesse and honestie, in all vertue and safetie. This is acceptable with God our Saviour; witnes the Representation, *they are as odours*: witnes the Presentation, *they goe up before the Lord from the Angels hand*.

My last suaforie shall be that of the Prophet, *Levate manus, &c.* Lift up your hands together with your hearts; your hands in puritie, your hearts in pietie; your hands

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in good works, your hearts in good thoughts. Hee that prayes and never doth good, lifts up the heart without the hand; hee that doth good and never prays, lifts up the hand without the heart. But wee must lift up hand and heart; the heart to make our prayers, the hand to reach them to the *Angell*. What can hee doe more then bow the head, and open the side, and spread the armes, and stretch forth the hands? All this yee see him doe upon the Crosse. Hee is ready to present God, if wee be readie to present him. And so yee are, whilst I blow the Trumpet, yee bring the Odours; whilst I kindle the fire, yee provide the sacrifice. Now me thinkes, I doe not onely reade and heare the Vision of my Prophet, but contemplate and behold it, in the midst of *Cleopas* and the *Disciples*, inflamed with love, and burning

ning with devotion. Though yee
bee not, as the *Romanes* seemed to
the *Galls*, *Deorum cultus*, An assem-
bly of gods, yet are of *Saints*, and
men that are servants to the most
high God. *Acts 16. 17.*

O the glorious *Synedrion*, and
blessed congregation of *Priests* and
Elders, *Doctors* and *Teachers*, *Pro-*
phers and *Evangelists*, that stand
before me this day with their *gol-*
den Violls! are not your hearts as
Violls, and your prayers as *Odours*?
Doe not your thoughts burne, and
the meditations of your soules rise
and mount before God, as the *smoake*
of *Incense* from the *Angels hand*?
They doe and have done, for health
and safetic, and redemption, and li-
berty, from the noysome pestilence
and the outrageous fury of blood-
thirstie enemies. Lord God, Lamb
of God, Sonne of the Father, that
takest away the sinnes of the world,
have

have mercy upon us: Thou that takest away the finnes of the world, receive our prayer: Pitifully behold the sorrowes of our hearts: Favourably with mercy heare our prayers: Both now and ever vouchsafe to heare us O Christ: Gratioufly heare us O Lord Christ: To whom with the Father and the Spirit, be these sweet *odours* of praise and glory, thankfulnessse and Iubilic, this day and for ever.

F I N I S.

